

AN  
EXHORTATION  
TO  
CHARITY

(And a Word of Comfort)

To the Irish Protestants.

BEING A  
SERMON

Preached at *Steeple* in *Dorsetshire*,

Upon occasion of the Collection for Relief of  
the Poor Protestants in this Kingdom, lately  
fled from *Ireland*.

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By SAMUEL BOLD, Rector there.

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R O M. viii. 18.

*For I reckon, that the Sufferings of this present Time,  
are not worthy to be compared with the Glory which  
shall be revealed in us.*

**O**UR Blessed Saviour hath discovered very much Plainness, Ingenuity, and Candour, in propounding his Religion to the World, and offering it to Peoples acceptance. And he hath manifested singular Love and Faithfulness towards his Disciples and Followers; more particularly with reference to the Sufferings and Inconveniences to which they may be exposed on his Account, and for the sake of their Religion, whilst they are in this World.

He doth expressly warn those, who have a mind to espouse his Faith and Religion, of the Discouragements which may be in their way; assuring all those who will follow him, and give up themselves to his Government, that they must look for Troubles and Disturbances. He tells them plainly, they must not dream of Ease, and worldly Prosperity, and of going to Heaven on a Carpet-way; that so they may duly weigh Matters, and engage in his Cause, with a disposition of Mind suited to a suffering-Estate, since they must pass through many Tribulations into the Kingdom of God.

And as he hath plainly told us, what we must expect and prepare for if we will be his Disciples; so his Love to, and Concern for his People, doth wonderfully appear, in that he hath made such plentiful provision for their Support and Encouragement against all the Hardships and Difficulties they may be called to grapple with. He assures them of sufficient Assistance and Comfort, during all their Conflicts and Trials, and of such recompences afterwards as are enough to blunt the edge of all Instruments, and abate the force of all Strokes which shall be employed against them, as they are engaged in his Cause. He will

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protect and animate, and bear them out in all that can befall them on his account. He will give them his Holy Spirit to support, comfort, and refresh them in the most furious and outrageous Attacks of their Adversaries. He will resent all that is done to them, as done to himself in Person. He will most certainly be avenged of all those who shall any way wrong and injure them. Yea, he will honour, reward, and crown their Patience and Sufferings in the End, with an Inheritance and Glory which doth unconceivably overballance the weight of all those Pressures, under which they may at present groan and be uneasy.

And he gives such full and large Assurances of those Rewards with which he will recompence the Sufferings of his People, that whosoever doth but duly consider them, and then compare this Glory with the greatest Sufferings which can possibly befall sincere Christians during this present Time, he may easily and certainly attain to a sound, strong, and satisfactory perswasion, that these present Sufferings are unconceivably less than that Blessedness is whereunto they shall be advanced.

This is what the words I have now read unto you, do expressly instruct us in.

Where you may take notice of these two things :

*First*, How much that Glory, suffering Believers shall be crowned and recompenced with, doth transcend all the Sufferings they can be called to endure whilst they be in this World.

*Secondly*, The firm and solid perswasion our Apostle had touching this Matter. I reckon upon a due and thorow comparing of Matters on each side, after a just computation, and casting up of all Accounts; having weighed and considered things impartially and faithfully on both Hands, I am fully satisfied, I am firmly assured, I do rest settled in this conclusion, *That the Sufferings of this present Time are not worthy to be compared with the Glory which shall be revealed in us.*

Here are two Points then to be briefly discoursed.

*First*, That the greatest Sufferings sincere Christians can be exposed unto for their Religion whilst they are in this World, do not bear a proportion with the greatness and excellency of that Blessedness and Glory with which they shall be recompenced in the next World.

*Secondly,*



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Secondly, That this is so certain and evident, we may be satisfied and assured concerning it at present.

First, *The greatest Sufferings sincere Christians can be exposed unto for their Religion, whilst they are in this World, do not bear a proportion with the Greatness and Excellency of that Blessedness and Glory with which they shall be recompensed in the next World.*

True Christianity is so opposite unto, so destructive of, all the Designs and Interests of Satan, and so contrary to the Lusts and Practices of ungodly Men, the Prince of Darknes, and his Adherents will undoubtedly do their utmost, to make the profession and practice of it, as uneasy and frightful unto People as possibly they can; so that as long as Satan remains unchained, or has any liberty permitted him; and Idolatry, Superstition, Wickedness and Debauchery do prevail on Earth, those who will approve themselves firm to the Religion of their dear Saviour, must expect many violent Assaults, and that they shall be much molested and disturbed in their Passage to another World, under the open profession and practice of the *Gospel-Faith, and Laws.*

But we have this Incouragement, to persist and hold fast our Integrity, to contend for, and continue in our Christian Faith and Course, that let what will befall us at present, we shall be no losers, but extraordinary gainers, by our approving our selves faithful to our God, and to our Religion, in the midst of the greatest Sufferings; *For the Glory which shall be revealed in us*, will abundantly compensate for all the incommodious Occurrences, and most penetrating Instances which can at present happen unto us.

Let us now a little consider the Sufferings which are incident unto us here for our Religion, and then enquire a little after the Glory with which we shall be recompensed hereafter, if we deport our selves aright under our present Sufferings; and then I will prove to you, that the greatest Sufferings here do not bear a proportion to that Glory.

First, We are in the first place to consider those Sufferings which are incident unto us at present on the account of our Religion. And in general they are very great, considered simply

simply in themselves, and they may be of long continuance, if compared only with the Abode we are to make in this World: We may expect to suffer what can be devised and inflicted as the Result of that Malignity, Hatred, and Enmity, Satan and wicked Men have to our most holy Faith. And therefore we had need be well provided with Grace in our Hearts, and to be expert in using the whole Christian Armour, that our Spirits may not sink, nor our Strength fail us in the evil day.

But tho' these Sufferings may be great considered simply in themselves, yet very much of their Horror and Dreadfulness do depart as soon as we compare them with the Glory which shall be revealed in us.

The Sufferings we are more especially here to take notice of, are those Sufferings we are exposed unto in this present Life, on the account of the true Religion, by reason of the Perverseness and Fury of wicked Men, as irritated and employed by Satan in order to the withdrawing of People from the Profession of the true Faith, and serious Practice of real Holiness, and the deterring of others from engaging themselves in this cause. These Sufferings are all comprized in the word *Persecution*. And here they should be considered in their most formidable Dress, in their most frightful Appearances. They may be reduced under these Heads.

1. Outward Losses. We may on the account of our Religion, be brought into such straits, that we must part with all our dearest and tenderest Relations: We may be separated from the Wife of our Bosom, and the Children of our Affection, or see them inhumanly treated, and most barbarously used before our Eyes. We may be deprived of all our Estates, Riches, Houses, and useful Accommodations; heavy Fines, pressing Mulcts may be imposed on us. We may be reduced from plentiful Estates, to the extreamest Penury, Nakedness and Want: We may lose our Liberty, and be forced into foul and loathsome Confinement; we may exchange convenient and delightful Habitations, comfortable and pious Conversation with Religious Friends and Acquaintances, for deep and dark Dungeons, and the horrible Society of the vilest and most impious Miscreants.

2. Corporal Pains. We may be called to sustain the keenest and most penetrating Pains that envious and malicious Inge-  
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nity can devise : Our Flesh may be torn from us by piece-meal, our Joynts may be wrack'd one from another ; our Bones may be broke in pieces, and all those Tortures may be experimented on us, which can be occasioned by the uncivilized use of Water, Iron, Fire, and the perverted mixture of all the Elements.

3. Reproach and Infamy. We may be exposed to the Scorn and Contempt of all who are void of Grace, yea who are loaden with ill Nature, impregnated by Popish Principles. We may be accused and have the most detestable Crimes imputed and laid to our Charge : We may be publicly represented as the most execrable Villains, and be made as the *Dung and Off-scouring of all thing* ; we may be left open to the Insolence and Taunts of all who are destitute of Civility and common Breeding ; yea, who have learn'd to express Hatred and Malice in the most enormous Instances of Spitefulness and Disgrace.

4. Death it self ; yea we may be brought to die a great many Deaths in one : We may be put to the most infamous, the most lingering, the most torturing, the most intricate sorts of Death that can be devised : We may be brought to undergo whatsoever can be found out, whereby Suffering and Mifery may be represented execrable, and set off with Ostentation.

In short, our Sufferings may be very various ; innumerable Instances of Cruelty may be experimented on us, if possible, to the glutting and surfeiting of the truculent and insatiable Adversaries of our Faith. These may be often repeated, that so we may feel their whole Force and Keeness. Our Sufferings may be of long continuance, considered only with respect to the time we shall spend on Earth.

But yet let me note unto you (by the way) that tho all this may be possible, yet God doth very seldom (if ever) permit his single Servants to be exercised with very numerous sorts of Cruelty, and to be long continued under their Trials. But whatever the Designs of their Enemies may be, he orders some way or other, that their Sufferings shall be moderated either for Kind, Number, or Duration.

But let us magnify and raise the Idea of horrible Sufferings to the utmost, wherein they can possibly be inflicted on sincere Christi-

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Christians here, yet their Terror and Frightfulness will in a great measure disappear, when duly compared with the future Glory. Which leads me,

*Secondly*, To enquire a little after that Glory, suffering Christians shall be recompensed with hereafter. Now concerning this Glory, you may observe,

1. That it doth import the blessed and happy Estate those who suffer for the Faith of Christ, and Cause of true Holiness, shall certainly be advanced unto in the other World. There is a most happy Inheritance and Estate provided for true Believers, into which they are ordinarily to enter through Sufferings and Tribulations. It is purchased for them by the Blood of the Son of God, it is secured unto them by the Promise of the faithful and true God, who cannot lie. Actual Possession is taken of it on their behalf by Christ their Head: And he is continually interesting himself on their account, and interceding for their Admission into it.

This is an Estate of Joy and Pleasure, so sublime, so great, so excellent, that all the Inheritances and Delights of this World are but Dung and Filth when compared to it. Here true Christians will be advanced to that height, the greatest Honours and Privileges of this World are less and more empty than Shadows when compared with it. Their macerated and abused Bodies, will here be made conformable to the glorious Body of their dear Saviour. All the Powers of their Souls will be mightily purified and enlarged. Here they will have all sorts of Objects most exactly suited to their refined Capacities, which can administer any Delight and Pleasure unto them. They will be free from every thing that can any way sully, intermit, or obstruct their perfect and most absolute Satisfaction. They will enjoy God and Christ, all the Happiness of Heaven, every thing that can refresh, entertain, and please them, even all that is comprehended in those great and comprehensive Expressions, in which the Promises of the Gospel are folded up.

2. It is an Happiness which far exceeds all that we can conceive and apprehend at present: We may with reason enough use those words concerning it, in which the Apostle describes the glorious Mysteries of the Gospel. *Eye hath not seen*

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*seen, nor Ear heard, neither have entred into the Heart of Man,* 1 Cor. 2. 9. *the things which God hath prepared for them that love him.* When our Thoughts and Imaginations are raised to the greatest heights to which they can possibly be wound up at present, we fall unconceivably short, of reaching to the great and excellent things those who suffer for the Gospel shall fully enjoy. We may easily form Notions of more excellent things than this World can afford, but our ripest and most elevated Apprehensions of things great and good are as short of what Believers will inherit, as the faint glimmering of the Glow-worm is of the most shining Brightness of the Sun. *Our Life and our Happiness is yet hid with Christ in God: Now we are the Sons of God, and it doth not yet appear what we shall be.* Col. 3. 3. 1 Joh. 3. 2.

3. But it will be fully made known and revealed. Sincere Christians shall actually inherit what is at present too great and comprehensive for them to understand and conceive. This *Glory shall be revealed in them*; they shall actually partake of it: it shall be discovered openly to their Comfort, and in the view of all their Adversaries to their greater Astonishment and Confusion, *Luke 13. 28.*

It is called *the Glory which shall be revealed in us*: *Glory* in opposition to the Shame and Disgrace which may be cast upon us here. *The Glory which shall be revealed in us*; we shall partake of, and inherit the shining ravishing Lustre and Brightness of all the Excellencies and Perfections of that happy Estate, which is now reserved for us, and shall hereafter be fully discovered in the Kingdom of our God.

*Thirdly,* And now I am to prove to you, that the greatest Sufferings which can befall us in this present time on the account of our Religion, have not any thing in them which may render them worthy to be taken notice of, as a Discouragement to us in our Christian Course, when we consider the glorious Estate, unto which we shall hereafter be advanced. The greatest Sufferings here do not bear a Proportion with what we may warrantably expect. But that *Glory which shall be revealed* will abundantly exceed all that is offensive and troublesome in the Sufferings of this present time. For,

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1. The greatest of these Sufferings, yea, put them altogether, they do but touch our outward Part, and affect our outward Interests: they do not come near, they cannot of themselves prejudice our highest and chiefest Concerns, our noblest and most excellent Part. Notwithstanding all that Men may inflict and do, our Souls will still retain their own Liberty and Freedom, our Innocence and Integrity, our inward Peace and Comfort will remain unimpaired, firm and inviolable. Hence our Saviour doth so affectionately warn us not to fear them, who when they have done their worst, cannot hurt our best Part, but must leave our Souls as safe, and our Uprightness as firm and entire as ever. *I say unto you my Friends, be not afraid of them that kill the Body, and after that have no more that they can do; Luk. 12. 4.* But the Glory which shall be revealed relates unto, and will powerfully affect both our Bodies and Souls in all their Parts and Capacities. It will enrich and beautify both in all respects to unimaginable degrees. All the Sufferings of this present time are not so much when compared to the Miseries wicked Men must endure hereafter, as the small scratch of a Pin, is to the Trouble and Torment of a rankling Gangreen, and a wounded Spirit together. The Sufferings of this Life, when compared with the future Glory, do not bear the same Proportion therewith, that the biting of a Flea, or stinging of a Gnat doth, with a whole Age of Pleasure and Delight.

2. All the Sufferings of this Life put together, are not so great, but our Thoughts may easily comprehend them, and add to them something worse than Men can possibly inflict. Indeed the most tremendous Sufferings here are ordinarily less than our own Apprehensions and Fears do make them; our own Minds and Suspicions do commonly create the most troublesome part of those Sufferings we do endure. But this is certain, that our Sufferings are never so great from Instruments, but we can readily form Notions of much greater. Whereas the Glory to be revealed is such, that when we have mounted as high in Imagination as we can, we are much more defective in forming Notions pleasing and delightful, answerably to what this Glory doth contain, than we do hyperbolize in magnifying Troubles and Calamities, when our Thoughts and Fancies do most exceed Realities.

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3. The Sufferings of this present time tho they may appear long, when considered only with respect to our continuance in this World, yet they are very short and momentary, if compared with the Duration of that *Glory which shall be revealed*. The Sufferings we may sustain on the account of our Religion can at longest endure but the time of that short stay we make here. They are but *the Sufferings of this present time*; they are at most of an uncertain and short continuance: *Weeping may endure for a Night, but Joy cometh in the Morning*; Psal. 30. 5.

But on the other side, our Glory will be endless and eternal; so that on this account there is not so much proportion betwixt our Sufferings and our Glory, as there is between one minutes disturbance and an entire Age, nay some thousands of Years uninterrupted Pleasure and Satisfaction.

The Believer hath this advantage, that his annoying and troublesome Occurrences will be of a very short continuance, but what is grateful and ravishing to him will be uninterrupted without decay, and without Period. His Sufferings on this account are not so worthy to be compared with his Glory, as one minute is to be compared with the longest Succession of Ages. *If need be that he be in heaviness* ( he must suffer no more than is expedient, and shall be useful unto him ) his Heaviness must be but *for a season*. If he must suffer, his Sufferings must continue but *for a while*, a very little short time; but his Glory will be everlasting; his *Inheritance is incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for him*; as soon as his *Earthly House of this Tabernacle is dissolved*, he is to enter into and take Possession of *an House not made with Hands, eternal in the Heavens*.  
1 Pet. 1. 6.  
1 Pet. 5.  
10.  
1 Pet. 1. 4.  
2 Cor. 5. 1.

4. The Glory sincere Christians shall inherit hereafter is so great and excellent, and doth so much exceed all their Sufferings at present, that when it is duly apprehended by Faith, it doth exceedingly abate and mitigate, and almost annihilate the Force and Malignity of all that can be inflicted on them at present. This Glory apprehended by Faith doth so fill them with Comfort and Joy now in the midst of their greatest Sufferings, they can behave themselves, as if they did not perceive any hurt or inconvenience by all that is inflicted on them. They can and do *rejoyce in the hope of the Glory of God*, Rom. 5.

yea, they do actually *glory in Tribulations also*. They can rejoice and triumph that they are counted worthy to suffer shame for the Name of Christ; yea, scorn to accept deliverance when they are tortured, that they may obtain a better Resurrection. And if our perceiving and laying hold of this Glory at present by Faith, makes it so much to overweigh all our Sufferings, when actually involved in them, how much must the Glory it self in its full exhibition, transcend and exceed the Sufferings of this present Time.

5. The Sufferings of this present Time do contribute much towards our investiture in the future Glory. So that considering our present Sufferings under their best Acceptation, they bear no more proportion to the Glory that shall be revealed, than the Means doth with the End. And the End must certainly be more excellent and worthy, than that which is but a Means and Instrument to bring about that End. *Our light Affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory.* Our Sufferings (you see) when compared with Glory, are but very short and light, the Glory is far more exceeding, an eternal weight of Glory; it is not imaginary, as the biggest part of our Sufferings are, but real and substantial. And these Sufferings do contribute to the fitting of us for, and the conducting and bringing of us to this Glory.

Now here I must acquaint you, before I proceed to the other part of the Text, that they are not all kind of Sufferings in this Life, which will contribute to the conducting of People to that *Glory which shall be revealed*.

People may, by their Vices, Wickednesses, and Immoralities, contract very much hurt, and grievous Sufferings upon themselves. And these are so far from administering any Relief, upon the consideration of a future Glory, that they will rather fill with greater horror and confusion. And without particular Repentance for the Facts which have made way for such just and righteous Punishments, they will but open a passage for the Sufferers, into Torments and Punishments unconceivably greater, more insupportable and lasting than those be which they at present endure.

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Therefore if we would have Comfort and Support in the Sufferings which may be inflicted on us in this present Life, from the consideration of the future Glory, we must take particular care, that if we suffer, it may be really for Religion, the Protestant Religion, the Cause of the Lord Jesus Christ. And that we bear our Sufferings with a truly Christian Disposition, and frame of Spirit. *Beloved, think it not strange concerning the fiery Trial, which is to try you, as though some strange thing happened unto you. But rejoice, in as much as ye are Partakers of Christ's Sufferings, that when his Glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the Name of Christ, happy are ye; for the Spirit of Glory, and of God, resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a Murderer, or as a Thief, or as an Evil-doer, or as a busy-body in other Men's Matters. Yet if any Man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf, &c. Blessed are they which are persecuted for Righteousness-sake; for theirs is the Kingdom of Heaven—Rejoice and be exceeding glad; for great is your Reward in Heaven.*

1 Pet. 4.

12.

Verf. 13.

Verf. 14.

Verf. 15.

Verf. 16.

Verf. 17.

Verf. 18.

Verf. 19.

Verf. 20.

Verf. 21.

Verf. 22.

More particularly our Sufferings will contribute much to our future Happiness, if they be inflicted on us.

*First, For the True Faith.*

*Secondly, For the Purity of God's Worship.*

*Thirdly, Because of our strict and faithful ordering of our Lives and Conversations, by the Laws and Precepts of the Gospel of Christ.*

*First, For our firm adhering unto, and regular contending for that true Faith which was once delivered unto the Saints.* Satan hath made it a great part of his Business to put Men of corrupt Minds on the Adulterating of the Christian Faith. He hath sometimes prompted them to endeavour to depreciate, and almost annihilate some of the main fundamental Articles of our Religion: Sometimes he hath furnished them with new Notions, and then put them upon the assuming to themselves an Authority to impose what he and they together have coined as Articles of the Christian Faith.

Now

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Now those Sufferings which are inflicted on us, by the Evil and Potent Adversaries of the Truth, because we will not renounce and part with the plain and obvious Doctrines of the Gospel, nor own an Authority in the Church directly opposite to Christ's, nor espouse and entertain the *Traditions of Men, for the Doctrines of God*, have a plain tendency to dispose us for, and to give us a just claim, by virtue of the Promise of our Blessed Saviour, to that *Glory which shall be revealed*.

*Secondly*, For our just and zealous Concern for the Purity of God's Worship, Satan and his Instruments have endeavoured, with all their Cunning and Might, to corrupt the Worship of God, by rejecting (at least) some parts of his Institutions, strangely altering and defacing some essential Parts of his Service, and annexing Idolatrous and Superstitious Observations unto that Worship God hath appointed, whereby they have done as much as they could, to render his Worship and Service altogether ineffectual to those Blessed Ends and Purposes for which they were intended; and have changed the Truth and Substance of Devotion, for meer Formality, and a number of Ostentations and Pompous, though very ludicrous and pernicious, Rites.

Now again, if we suffer because we have a just Zeal against Idolatry and Superstition, because we will accurately observe all God's Institutions in every one of their Parts; and because we will, as near as possibly we can, perform every part of his Worship, in the way and manner he prescribes, then our present Sufferings will conduce much to our future Glory and Happiness.

*Thirdly*, As every Article of the Christian Faith, and every part of the Gospel-Worship, is admirably adapted to engage us unto, and promote us in the leading of a very strict, holy, and exemplary Conversation; so all the Corruptions of Faith and Worship, which have been vigorously advanced in the Christian World, have had a direct tendency to open a way, *at long-run*, to the abounding of Debauchery and Immorality. This is very apparent as to all those Instances in the Church of *Rome*, whereby she hath corrupted in her Communion the Gospel-Faith and Worship.

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It is real Holiness in our Lives, and a strict conforming of our several Practices to the Rules of the Gospel, which doth most oppose and weaken Satan's Interest in the World. And it is against this that he principally levels all his Designs.

Though many of his Artifices seem at the first view, to aim more immediately at something else, and therefore are ordinarily propounded in very winning Terms, and are glossed over with very hypocritical and deceiving Colours; yet whenever he succeeds, it is demonstrably evident, that to supplant the Power of Godliness, was his chief Intent, as the fatal and ultimate result of all his Wiles.

It is the malignity and hatred wicked Men have to the Power of Religion, which makes them to exert so much Violence and Cruelty against those who dare not allow themselves in the Liberties they take, but do conscientiously endeavour to approve themselves unto their God, by a constant and diligent attendance to those Laws and Commandments he hath given them. *If ye were of the World, the World would love his own; but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you. They think it strange that you run not with them to the same excess of Riot, speaking evil of you.* Joh. 15. 19. 1 Pet. 4. 4.

Let us therefore take care so to govern our selves, that our Conversation may become the Gospel of Christ, and that we may walk worthy of that high Vocation wherunto we are called, and that in every thing we may adorn the Doctrine of our God, and of our Saviour Jesus Christ. Let us see to it, that our Lives may in all their Parts bear some proportion with the purity and tendency of our Faith, the Doctrines we own and profess, the Promises which are laid before us for our encouragement, the Example our Blessed Saviour himself hath given us, and the great Things we tell the World, we expect, and hope for; that so if we suffer here, it may be evident we suffer, because we will not be conformed to this World, but are transformed by the renewing of our Minds, and do approve what is the good, and acceptable, and perfect Will of God. And then we may expect, that as the Sufferings of Christ do abound in us, so our Consolation also shall abound by Christ. We may then rest assured that our present Sufferings shall be recompensed with a Glory which shall

Rom. 12. 2.

2 Cor. 1. 5.

shall unconceivably exceed all that is troublesome and afflicting in what we sustain at present.

If we suffer because we will *not make shipwreck of Faith and a good Conscience*, because we offer unto God *more excellent Sacrifices* than others; and because it is our Care and Business to *walk worthy of our God, unto all well-pleasing, to be fruitful in every good Work, and increase in the Knowledge of God*, we may certainly attain to be of such a Temper as the Apostle here discovers in the Text. We may arrive to make the same determination with our selves he did, and reckon, *that the Sufferings of this present Time, are not worthy to be compared with the Glory which shall be revealed in us.*

Which leads me to the Second Point I took notice of from the words, *viz.*

*That sincere Christians may at present be thoroughly assured, that the Sufferings of this present Life, do not bear any proportion with the Glory they shall be recompensed with hereafter.*

They may, upon a due weighing of the Sufferings of this present Time, and a future Glory together, attain such a full conviction of the huge Advantage the Glory they shall be rewarded with, hath, above all the Sufferings they can at present endure, as will mightily dispose them to bear with great Equanimity, and encounter with wonderful Fortitude, all the uneasy and frightful Occurrences unto which they can be exposed in this World for the sake of Christ, and on the account of their Religion.

We have in the Text the sedate and deliberate Judgment and Determination of one, who was as thoroughly accomplished to speak to this Point, as any meer Man could be. He had experienced the Sufferings of *this present Time*, in as abundant Measures, and to as high Degrees as any Man; He felt all the smart and pain that Sufferings could produce. He had taken a view of Cruelty in its most various and terrifying Forms and Shapes; and had looked further into the *future Glory*, than any pious Soul can ordinarily see, whilst it carries along with it this mortal Clog. So that here we have the conclusion  
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of one, who experimentally understood both the Nature and Extent of a Believer's Sufferings and Glory, better than any other Person upon Earth. You may read an account of his Sufferings in 2 *Cor.* 11. 23, &c. And you may guess how fit he was to make a Judgment concerning the future Glory, from what he himself had experience of, as he reports it himself in 2 *Cor.* 12. 4.

But if we had not so express a Testimony concerning this Business, from this Apostle; yet if we will but compare the greatest Sufferings which have been inflicted on sincere Christians in any Age of the World, or the greatest Sufferings we can imagine possible to be inflicted by Men, with those excellent Accounts the Scriptures do give of the future Glory; and withal remember how short all intelligible words do fall of expressing and describing this Glory to the full; that common Principle of Reason which directs and enables us to judge of, and determine the difference there is between inferior Matters, when presented to our Consideration, must necessarily prompt us to conclude, that present Sufferings do not bear a proportion with the promised Glory.

If we compare these Matters with Sedateness, and approve our selves impartial, Reason it self, as assisted by the Holy Scriptures, will as certainly direct us to conclude for the future Glory, as it will influence and authorize us to determine, that a massy Mountain is more ponderous than a Light and almost imperceptible Feather.

We hugely wrong our selves, and injure the Interest of Piety, in that we wave the due comparing of Matters, and do not so diligently, and with such consideration as becomes us, set the Incouragements we have to Virtue and Holiness, in a just opposition to whatsoever may be pretended a Discouragement thereunto. Did we compare aright, eternal Inheritances with temporal Occurrences, and the uncertain, unsatisfying, short-lived Honours, Pleasures, &c. of this World, with the certain, constant, uninterrupted, endless Torments and Miseries of

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the next World, we should have more fixed and sound Judgments and Resolutions touching these things, than we ordinarily have.

And if the common Principle of Reason will teach us to make such a Determination on a due comparing of these matters together, how much more will our Minds be assured that the future Glory will abundantly transcend our present Sufferings, when we shall be enabled to pry further into these matters, and see them more distinctly, by having them set in a clearer Light through that special Illumination of the holy Spirit, God is pleased to bestow on sincere Christians?

Rom. 2. 7.

2 Tim. 1. 12.

As we have the Promise of God to assure us of a happy and blessed Eternity, if notwithstanding all the Sufferings and Difficulties, Inconveniencies and Discouragements we may meet with in adhering to the Profession and Practice of the true Religion, we *patiently continue in well doing*; so we find Believers have been so thoroughly assured in their own Minds of the great advantage future Glory hath above all present Sufferings, they have both made open Profession of their Satisfaction concerning this matter, and have actually rejoiced and triumph'd at the Consideration thereof, when they have been treated very discourteously by the Adversaries of their Religion. *For the which cause (saith the Apostle) I also suffer these things; nevertheless, I am not ashamed; for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day. The Apostles went away rejoicing (Acts 5. 41.) that they were counted worthy to suffer Shame for the Name of Christ.*

Yea, Believers have had such Plenary Assurance of what the Text doth instruct us in, they have been powerfully influenced thereby to renounce and part with all the Flat-teries, Pleasures, and Poms of this World, and expose themselves voluntarily to the most cruel and barbarous Usages of the implacable Enemies of the true Faith and Religion. Yea, they have actually desired and refused to accept of the Offers of Deliverance from the most painful Tortures.

Tortures. *By Faith Moses when he was come to Years, refused to be called the Son of Pharaoh's Daughter, chusing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a season: Esteeming the Reproach of Christ greater Riches than the Treasures of Egypt: for he had respect unto the Recompence of the Reward: Heb. 11. 24, 25, 26. And we read of others who were tortured, not accepting Deliverance, that they might obtain a better Resurrection; Heb. 11. 35.*

Having thus briefly discoursed of the two Points taken notice of from the Text, I shall raise a few Inferences from what hath been discoursed.

*First, This should greatly endear the Protestant Religion unto us, and mightily confirm and settle us in the Profession and Practice of it. The Protestant Religion is the only true Christian and Scripture-Religion: It takes in and comprehends all that the Word of God doth teach and authorize, and it rejects and renounces every thing from being a part of Religion which the Scriptures do not warrant. All this is very evident and plain to those who do impartially compare our Religion with the holy Scriptures. The Protestant Religion is the Religion that is from above, and is first pure, then peaceable, gentle, and easie to be intreated, full of Mercy and good Fruits, without Partiality and without Hypocrisy; James 3. 17.*

This is the Faith and Religion we are commanded by God himself to stand fast in, and to contend earnestly for; and as it were to enter into an Association to defend and maintain it against all the Attempts of its Adversaries; for we are required to stand fast in one Spirit, with one Mind, striving together for the Faith of the Gospel; Phil. 1. 27.

The Protestant Religion is that which was the common Religion among the Apostles, and all good Christians of old. It is the Religion of all the Reformed Churches at present: This is the Religion we all make a Profession of, and it is such a Religion, that if we be but sincere in, and



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true to it, we may suffer (if occasion be) for it with Comfort, and the more we suffer for it, the greater measures of Glory we shall be recompensed with at last. People may call what ever they fancy, and whatever their Interest doth incline them unto, by the Name of Religion: but it is the Protestant Religion which is the only true Christian Religion, and the only Religion which is worth suffering for.

And if our Religion be such as will bear us out in Sufferings, yea, cause the greatest Sufferings we can be exposed unto for its sake, to turn us to the most desirable and advantageous account, how does it deserve to be esteemed by us? What a Zeal should we have for it? How concerned should we be on its behalf? With what firmness should we adhere unto it? With what Courage and Resolution should we encounter all Difficulties we may meet with, whilst engaged in and for it? With what assurance should we own to the World that we are of this Religion? With what Care and Circumspection should we walk, that our Conversations may not thwart with, nor blemish, but every way accord and comport well with this Religion? What Valour and Excellency of Spirit should we all manifest in opposing and endeavouring to pull down (according to the Stations and Capacities we are in) all the Insolent and Arbitrary Attempters to supplant and overthrow our Religion?

This is the Religion God hath revealed, which he owns and will recompence, this is the Religion which leads to Glory. It is indeed a Religion the Men of this World do hate: And therefore its Professors must expect but little courteous Entertainment from them: They must look for Tribulations and Sufferings as they pass on their Pilgrimage through this Wilderness. But then it is a Religion which secures this advantage to all its faithful Professors, That their Sufferings shall be their Gain, and the more they suffer on its account, the greater and more glorious their Reward shall be.

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How dear should that Religion be unto us, which assures us of such a Glory, that all the Sufferings of this Life are as nothing when compared with it ?

*Secondly*, This should hugely encourage and support those who do suffer for the Protestant Religion. The Protestant Interest hath been at a very low Ebb a great many Years; very subtle, formidable, and general Designs have been on foot to destroy the Reformed Church. And as the Enemies of our Religion did confidently please themselves in all Nations with an Opinion that their Projects should take effect, and that they should certainly root out that only true Religion, which they call *Heresy*; so no doubt they would have succeeded in their Attempts, had not God been on our side, who always hath been, is, and ever will be true and faithful to his Word and Promise.

He hath built his Church on so firm and unmoveable a Rock, and hath so engaged his Faithfulness and Power on its behalf, that no Council or Strength shall ever be able to prevail against it.

But tho God will not utterly forsake his People, tho he will not cast them off for ever, yet he may permit the *Plowers to plow long and deep Furrows on their Backs*: He may suffer the Antichristian State to rage violently, and many of the *Kings and Rulers of the Earth to take Counsel together*, and set themselves against the Protestant Churches.

These may treat the best Christians with much Insolence and Barbarity, but he all the time sits upon the Throne of his Majesty, and really *laughs them to scorn*, and derides the bloody Enemies of his Truth and Gospel.

God seems to wink at the Enemies of his Truth, and permits them to carry on their Designs so far as he thinks fit to over-rule their Methods and Courses to Ends they never think of.

But when his Peoples Dross is purged away, and their Adversaries have filled up the measure of their Iniquities, and are fully ripe for Vengeance, then will be open a way  
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for the solemn and illustrious conducting of his Church to that pure and prosperous Estate which he hath promised to place her even in this World, in the open view and sight of the Nations.

Great Multitudes of eminent Protestants have for many Years now past been very inhumanly treated : Great numbers are at this time very cruelly used, their Sighs and Groans do sound loud, their Sufferings are very apparent and visible.

But poor Sufferers ! be not you discouraged, your Groans do reach Heaven, they penetrate unto the *Mercy-Seat*, they come unto the *Ears of your God*, the Lord of Hosts, who only is mighty to save. He is jealous for his Honour, he is jealous for his People, he will arise, he will help, he will be avenged of your Adversaries, yea he will do it speedily.

God hath miraculously appeared to save and deliver his People in this Land : He hath settled us by his own Right-hand, under the Protection and Government of a King and Queen, who have signally approved their Fidelity to, and Zeal for the Protestant Religion, and their Concern that the main Supporters of the Antichristian and persecuting Party may be brought down, and rendered incapable any farther to play Reaks in God's Vineyard.

And we have ground to hope that God is about to arise, and cloath himself with Vengeance ; and that he will set such Princes and Rulers, in a little time, over the Nations, as will take the Whore, and make her desolate and naked ; and will eat her Flesh, and burn her with Fire.

Rev. 17. 16.

You who suffer for the Protestant Religion, either in Ireland, France, or any where else, take Heart, be not discouraged, be not dismayed, but labour to possess your Souls with Patience. Be you in nothing terrified by your Adversaries, which will be to them an evident Token of Perdition, but to you of Salvation, and that of God. Know you, and be assured, that now your Salvation is nearer than when you believed.

Phil. 1. 29.

Rom. 13. 11.

You suffer for the Cause of God, the Interest of Christ, the Truth of the Gospel ; which must, which will stand and

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and prevail, mauger all the Policy and Power both of Hell and Earth. Your Sufferings are taken notice of, and recorded Above; and there is no unkind usage you experience here, but your Head, the Lord Jesus Christ, is tenderly affected with it, and resents it as done to himself in Person; you do but tread in your Saviour's Steps. The more you suffer for him, the more you are conformed to him: You are walking to Glory, in the same path thorow which your Master and Head entred in thither. *If you suffer with him, you shall be glorified together with him.* Rom. 8. 17.

Now who would not suffer for Christ, and with Christ, when assured on doing so, he shall *reign with him*? Will not Heaven, and the highest Honour, and the greatest Glory to be enjoyed there, fully compensate for all you can suffer here?

He that will not suffer the Person, who gives but a *Cup of cold Water to a Disciple, in the Name of a Disciple, to go without a Reward*, will by no means be unmindful of, or suffer one who hath followed him through Tribulations and Sufferings, to miss of the Glory and Inheritance which he hath promised to every Person who doth so.

Take Courage all you suffering Protestants, and hold out chearfully. If you never deny Christ, he will never deny you. Support your selves with the precious Promises he hath given you. Incourage your selves from the consideration of that great and wonderful Glory which shall be revealed in you; comfort your selves, and one another, with these words, *so shall we ever be with the Lord.*

It is as righteous a thing with the Lord, to recompence you with Glory, Rest, and Happiness, who suffer for him, as it is to *recompense Tribulation to them that trouble you.* 2 Thef. 1. 6.

If you hold out and endure to the End, acting Faith and Patience, living upon the Promises, and drawing Comfort from the Glory which is treasured up for you; with what Joy and Triumph may you part with this World, tho you should be called to end your Days and Sufferings together?

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Be careful that you never cease groaning and crying to your God. Let your fervent Prayers continually accompany to the Throne of Grace, the ardent Supplications of all those who sympathize with you in your Sufferings. Let none of us ever desist from an earnest vehement importunity with our God, till he hath actually made his Church *the Joy of the whole Earth*, or at least have safely conducted us to that *Glory which shall at last be revealed in all his Saints*.

*Thirdly, Persecution* is a most horrible and inexcusable Villany. The Name is so apparently odious, that no Party, whilst under the Guilt, and in the practice of the thing, will own it. Those who have rendred themselves execrable to the highest degree, by the open perpetrating of the most villanous Cruelties, on the faithful Professors of the only true Religion, have had the impudence to deny (even whilst their Hands and their Cloaths have been died with the reaking Blood of those Innocent and Holy Persons they have murdered) that they are Persecutors. Others who have been guilty of the Sin, to avoid the infamy of the Character, have chosen to call the unjustifiable Courses they have applied themselves unto, by another Name. But if God's People must suffer in their Names, in their Estates, in their Liberties, and as to their Lives, and all this for Religion, the thing is really the same as *Persecution*, notwithstanding the injurious Persons may provide a less infamous Name for what they do.

Persecution is a Villany and Wickedness which is best and most exactly represented and exprest by its own proper Name. It thwarts and contradicts all the Dictates of Humane Nature; It breaks all the Ties and Bonds of common Civility. It is most opposite and contrary to, and most destructive of all the Purposes and Designs of every Part and Branch of the Christian Religion.

That which is most essential and peculiar to it, is, that it abuses those for whom God hath the greatest love:

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It vilifies and casts Infamy upon them whom God will for ever glorify.

And if God will reward his suffering persecuted Servants with the greatest Measures of Glory, what shall become of the Persecutors and Troublers of his People? Their Estate indeed is very dreadful. If they impenitently persist in their persecuting Course, it were better for them *they had never been born; or being born, that a Mill-stone were hanged about their Necks, and they thrown into the depth of the Sea.*

If Persecutors do not repent, and this in good earnest, and in due time, God will certainly curse, and burn, and damn them to all Eternity. He will recompense the Troublers of his People with the greatest Measures of Anguish and Tribulation. Their Portion must be, *that fiery Indignation which shall devour the Adversaries.* For them is reserved the blackness of Darknes for ever.

Fourthly, We may from what hath been discoursed, be put in mind of the Duty we owe (whilst we are free from Sufferings) to those Protestants who are in an afflicted and suffering Estate. Great numbers of Protestants have been suffering very severe things a long time for their Religion: They have long groaned under the Tyranny and Cruelty of their Oppressors.

Blessed be God, we do enjoy the Gospel with much freedom, ease, quiet, and plenty: But we must take care that we do not forget the Troubles of God's People in other places, especially in our Neighbouring Countries, where our fellow-Protestants have suffered, and do suffer such shameful and horrible Cruelties, that none of the ancient Persecutions have had any thing in them which may make them run parallel with the present.

It is certain, we ought to lay to heart the afflicted Condition of those who are of the same Religion with us, our Bowels should yearn over them; we should labour to have our Souls possessed with Resentments suitable to what they undergoe and endure.

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And it greatly concerns us to present their Case (in our deepest Humiliations) unto our God. With what awful and earnest importunity should we wrestle in our Prayers with the Lord on their behalf? With what reiterated vehemence should we entreat God to arise and scatter the Enemies of his Church, and make his Arm bare, and save his People which are appointed to destruction!

O Lord awake, and stir up thy Power, and come and help. Hear thy People which prayeth unto thee; and wherein-soever the Enemies of thy Church do behave themselves proudly, shew thy self to be above them; plead thine own Cause with all thy hanghty, cruel, and contemptuous Adversaries, and maintain thou the Right of thy People, who look unto thee, and have long waited for thy Salvation. Remember this, that the Enemy hath reproached, O Lord, and that the foolish People have blasphemed thy Name. O deliver not the Soul of thy Turtle-dove unto the multitude of the Wicked, forget not the Congregation of thy Poor for ever. Have respect unto the Covenant; for the dark places of the Earth are full of the Habitations of Cruelty. O let not the Oppressed return ashamed; let the Poor and Needy praise thy Name. Arise, O God, plead thine own Cause; remember how the foolish Man reproacheth thee daily. Forget not the Voice of thine Enemies; the Tumult of those that rise up against thee, increaseth continually. Keep not thou silence, O God; hold not thy peace, and be not still, O God. For lo, thine Enemies make a Tumult; and they that hate thee, have lift up the Head. They have taken crafty Counsel against thy People, and consulted against thy hidden Ones. They have said, Come, and let us cut them off from being a Nation; that the Name of Israel (that the Name of Protestant) may be no more in remembrance. For they have consulted together with one consent; they are confederate against thee. — Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the Brook of Kison, which perished at En-dor; they became as Dung for the Earth. Make their Nobles like Oreb, and like Zeeb; yea, all their

Psal. 74. 18,  
&c.

Psal. 83. 1. &c.

verf. 9. &c.

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*their Princes as Zebah, and Zalmunna.——Persecute* verf. 15.  
*them with thy Tempest, and make them afraid with thy Storm.*  
*Fill, O Lord——That Men may know, that thou whose* verf. 18.  
*Name alone is JEHOVAH, art the most High over all the*  
*Earth.*

But there is one thing more I would more particularly recommend to you, as a piece of Service we more especially owe to our Suffering Brethren at this Time :

And that is,

To contribute what we can for their Support and Relief, under their present Sufferings, and for the hastening of their Deliverance from the Tyranny and Cruelty of their Adversaries. If God will recompense his suffering Servants, with a Glory which will infinitely exceed all that can be inflicted on them at present, we may be sure he sets a very high value on them, and hath a very affectionate and tender regard unto them. And is it not very apparent from hence, that we ought to have a very great esteem of them, and to concern our selves as much as possibly we can at present, for their support and deliverance?

We should now be very free and liberal in imparting what we have, to supply the Wants and Necessities of our distressed Brethren, that comfortable Accommodations may be provided for them. It is our Duty to *do good to all, but especially to those who are of the Household of Faith.* And amongst these, to have a more particular regard to those who suffer for the Faith. We should now extend our Charity to the utmost, that some competent Provision may be made for them.

And here ( though I have not those *Letters Patents* to read amongst you, which I understand are to be read this Day in the Neighbouring Churches, to excite the Charity of all honest and-piously disposed Christians ) I cannot forbear briefly to mind you, how loudly the distressed

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Estate of the Irish Protestants doth call upon us all to commiserate them in their Affliction, and to stretch our Charity, every one of us, as far as we are able, and to contribute as plentifully for their Supply, as our own Necessities will permit.

How grateful a Sacrifice would you offer unto God, if you would every one voluntarily consign, and dedicate the greatest Portions of your worldly Goods, which your Personal and Family unavoidable Occasions can spare, for the supply and help of these afflicted Christians, even now, whilst you are destitute of that more solemn invitation to Charity your Neighbours round about you have at this time! O, what a great, generous, and excellent Spirit prevailed in the Christians of old! What a powerful and truly Divine Love flamed in their Breasts towards their fellow Christians! How little did they value this World! How tender were they of the Ease and Welfare of those who loved and served the same God and Christ they did! when they gave not only all the Money they had in present possession, that the Members of Christ might be provided for, and furnished with Conveniences, but *those who were Possessors of Lands, or Houses, sold them, and brought the Prices of the Things that were sold,——that distribution might be made unto every Man according as he had need.*

ACT. 4. 34, 35.

Luk. 16. 9,

*What Friends may you now make to your selves, of the Mammon of Unrighteousness? What everlasting Habitations may you now secure, to receive you, when this World shall not be able to serve or retain you any longer?*

Indeed, I know your Stations, Capacities and Circumstances are such, you cannot make such splendid Oblations, as may be offered in most, if not all other Protestant Assemblies in this Land: But if you are not strained in your own Bowels, you may contribute so much as will be of some use to these needy Persons, and most real and affecting Objects of Charity.

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You who are poorest, if with the poor Widow in the Gospel, you give but your *two Mites*, what you give will be graciously accepted of the Lord: *For if there be first a willing Mind, it is accepted according to that a Man hath, and not according to that he hath not.* 2 Cor. 8. 12.

Whatsoever we give on this Occasion, provided we do it with simplicity and chearfulness, we do but lend the same unto the Lord, who will not suffer us to be losers by what we trust him with, or lay out upon his *Credit*. He will in due time, and in his own way, recompense our shewing Mercy, our Kindness, our Liberality, our Charity to his suffering Servants, Children, and Members, with an hundred-fold, yea, with many thousand-fold Gain and Advantage.

If we own, and relieve, and help the persecuted Followers of Christ, to the utmost of our Power, Christ will own and approve, and glorify us at the great Day. The Lord Jesus at his glorious appearing, will say, *Come ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World*, to those who feed, and cloath, and entertain, and visit, and refresh his hungry, thirsty, afflicted, naked, and imprisoned Servants. But to those who shall refuse to administer suitable Relief to his needy, suffering, afflicted People; He will say, *Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels.* Mat. 25. 34, &c.

As for those Protestants who are come out of Ireland hither, because they would not renounce the Protestant Religion, nor concur with the open Enemies of our Faith and Peace, to enslave and ruin us, but have been forced to forsake their own Country, by reason of the Insolence and Cruelty of their wild Neighbours, and the Violence of a worse and more barbarous Foreign Force, they ought most certainly to be very much respected by us. It is our bounden and indispensable Duty, to contribute all we can to their Ease and Refreshment. And especially should we be bountiful unto, and encourage to our utmost, such amongst them, who are come hither on purpose, that they may be put

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put into a Capacity to help forward the deliverance of those distressed and besieged People they have left behind them, and who are willing to resist the most outrageous Assaults of the common Enemies of their Religion and Country, with their last Blood, and to prevent the Romish and French Party from making this Land as very a Field of Blood, as they have made, or would make that Country.

Many, if not all of these Persons, had Houses and Lands, and as great store of comfortable Accommodations, a few Months since, as (it may be) we have at present: And if the Stroke we lately feared, had not been miraculously prevented, from falling presently upon us with its most formidable Force, peradventure their Miseries would not so soon have prevailed in this manner over them.

And if Considerations of this Nature will not now prompt us to express our Charity towards them, with the greatest cheerfulness, in some eminent and most suitable Instances, what may we expect, but that for our Ingratitude and Obduracy, we our selves shall in a little Time be brought under the like Circumstances with them? If we will not serve our God by a cheerful distributing that abundance of all things, he continues us yet in the possession of, for the Supply and Relief of these his Indigent Servants, he may very righteously make us *serve their Enemies in hunger, and in thirst, and in nakedness, and in want of all things; and may suffer the same Enemies to put a Toke of Iron upon our Necks, until they have destroyed us.*

Deut. 28. 48.

God forbid that any of these poor Sufferers should perish, should be starv'd or famish'd to Death, by reason of the uncharitableness of any who call themselves Protestants in this Land, now they are arrived into a *Land of Plenty and Fulness.*

Shall we gorge our selves, and feed upon Delicacies, whilst People of our own Religion are amongst us, who have not wherewithal to provide necessary Food for their own sustenance? Shall we hoard up Money for the *Rust,* and Cloaths

Cloaths for the *Muh*, whilst poor Protestants want Money to furnish themselves with the Necessaries of Life, and have scarce Raiment to cover their Nakedness, at most not to secure them from the Inconveniences of approaching Weather?

What plentiful Provision might be made for these and other afflicted Protestants, without impairing our present Estates, Riches, and Wealth, in the least Measure, would the Inhabitants of this Land but retrieve, and bring back again into use and fashion, that plainness and modesty of Attire, that simplicity and wholesomeness of Diet, that temperance and sobriety in Conversation, which prevailed formerly here, when this Nation was both a sure Refuge and Sanctuary to the Oppressed, and a Terror to all the Countries round about us, when ever ~~any~~ <sup>any</sup> adventured to behave themselves with Insolence and Rudeness towards Protestants? Would the generality in this Land, but set apart for charitable Uses, what is unnecessarily, yea, extravagantly expended for strange Dresses, superfluous Dishes, and in other unjustifiable, yet too common Excesses, we should soon have an almost inexhaustible Treasure, out of which those who suffer for Religion, might on every occasion be plentifully provided with Conveniences, and all this might be without any real prejudice to our *Persons*, or our *Fortunes*.

God now calls us to Humiliation, and the denial of our selves, and shall we refuse to deny our Lusts? If now when the Church of God is in trouble and great distress, we will not deny our selves, but prefer our Luxury, Pride, and Vanities, before the afflicted Members of our Saviour: If we shall now refuse to spare the very *Exercencies* of our ordinary and usual *Expences*, for the succour of our suffering Brethren; what may we justly conclude the Issue and Event of these things will be? Shall we not be justly deemed more uncharitable to these poor Protestants, than *Dives* was to *Lazarus*? Will not our Land be involved in such Guilt, that we may too truly fear the accomplishment upon our selves, of what the Prophet *Isaiah* relates, in the 3<sup>d</sup> Chapter of his Prophecy, *Vers. 24, &c. It shall come to pass,*

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*pass, that instead of sweet smell, there shall be stink; and instead of a Girdle, a Rent; and instead of well-set Hair, Baldness; and instead of a Stomacher, a girding of Sack-cloth; and Burning instead of Beauty. Thy Men shall fall by the Sword, and thy Mighty in the War; and her Gates shall lament and mourn, and she being desolate, shall sit upon the Ground.*

By being charitable now, every one to our Power, we may both greatly refresh and comfort these poor Protestants, these suffering Christians, and effectually secure ourselves and our Country from the Indignation and just Judgment of God, unto which Uncharitableness, as well as Oppression, doth expose People.

And as we should enlarge our Charity as far as we can, in communicating what we have to supply the Exigencies of those who are strip'd and spoil'd of all their worldly Enjoyments, on the account of the True Religion; so we are obliged to do all that is in our power, to weaken and overthrow the Potent and implacable Enemies of our Religion, the present Persecutors and Oppressors of the Saints of God.

There is *One* on the other side of the Water, who hath so long gorg'd himself with Cruelty, and with unheard-of *Perfidy*, made havock of the Liberties, Rights, Interests, Estates, and Lives of sincere Protestants; and so many ways involved himself in Designs to supplant and overthrow our Religion, and all the Interests and Privileges of this *Nation*, as well as of all the other Protestant *States*, that he seems to have forgot that he should be *A Man*; yea, to think that all the World is turned into *Brutes*, and he the *Beast of Prey* to devour all the rest: But it is to be hoped, God will soon bring him to a Reckoning.

God hath now put it into the Heart of our Sovereigns, and of other Protestant Princes, to declare War against that *Mirror of Inhumanity*, in order to the securing of this *Land*, and all other Protestant *States*, from the cursed Designs the *Papish Party* have been long projecting; and to rescue the suffering Servants of the *most High God*, out of  
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that intollerable Servitude and Bondage with which they have been long oppressed.

Let not any of us murmur, or complain; let us not be discontented, nor manifest the least unwillingness to pay any Sums, which are or shall be legally appointed, to promote so good a Work. It would greatly become us to evidence such a promptness and alacrity in this Affair, that there might be ground to believe, that the only Ambition of every one, is to exceed one another in a ready and joyful compliance with every Motion, that hath any tendency to promote *so glorious an Enterprize*.

What have our Foreign Adversaries been aiming at all this while, but to possess the Enemies of our Faith in those *Mannours, Farms, Lands, and Estates*, which were in former Times blindly surrendred up to the voracious Appetites of some ravenous Priests? And to make People of the same Persuasion, Masters of all those other Lands and Estates, which by a wiser management have hitherto been preserved from *Superstitious Clutches*?

Let us take care that we be not at this Time *Stingy, Niggardly, and Penurious*, lest by our over-much concern for a small Particle, we sacrifice all, and betray our selves into their Hands, who will *profane* the whole, pretending that every part is *Sacred*.

Our Adversaries Designs are evidently to deprive us of our Religion, and of all that we can properly call our own, and to reduce us under that *Yoke*, that ignominious, that insupportable Oppression, under which the Protestants in France have long groaned.

How would *English Men* ennoble themselves, and raise their Reputation and Character thorow all the World, would they generally and unanimously resolve to empty all their Treasures, and Mortgage and spend all their Lands and Estates (though abundantly less will serve the turn) rather than such a *laudable Undertaking* shall not be crown'd with success, rather than *Arbitrary and Tyrannical Power*

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shall not be *extirpated*, rather than those who are *oppressed* and *persecuted* for the *Faith of the Gospel*, shall not be rescued and *delivered*.

The Israelites did part with their *Ornaments*, their *Jewels*, their *golden Ear-rings*, to make them an *Idol*; though they might expect that thereby the *Wrath of God* would be provoked against them to a prodigious Degree. And what do the *Worshippers of Idols* in our Days freely and willingly part with, that they may *Inherit* the loss of their *Liberty*, and of their *Souls*, at the *dearest Rate*? Will not all these rise up in Judgment against us, if we think any thing too *dear* to be parted with to secure our *Religion*, the *Publick Interests*, our *Private Rights* and *Liberties*, yea, and to purchase the *Ease*, *Liberty*, and *Freedom of the Church of God* in other Parts of the *World*?

We of the *Clergy* do know that *Mannors* and *Estates* have been excused from paying *Tithes*, to encourage the *Owners*, to ingage in a *pretendedly Holy War*. Let us of the *Clergy* now manifest our selves so free from *Worldly Minds*, and *Covetousness*, that we will cheerfully part with all our *Tithes*, rather than *Money* (which is usually esteem'd the *Sinews of War*) shall in the least be wanting to support this *Enterprize*, which is as *truly Just and Pious*, as it is *apparently Great and Honourable*.

Yea, let not *English Men* only adventure their *Fortunes*, but vigorously resolve, they will, *One and All*, expose their *Persons* in this *Affair*, if *Occasion* be. And then (if we have thorowly humbled our selves before *God*, and duly implored his *Blessing* and *Aid* (as we have lately pretended to do) and do conscientiously endeavour to walk in all holy *Uprightness* before our *God* for the future) we need not doubt but that this *great and glorious Enterprize* will be effectual to these *Blessed Ends* for which it is *intended*.

If we be thus disposed, rather than we shall want *Success*, our *God*, who is the *Lord of Hosts*, will employ all his *Attributes*, and muster together all his *Armies* to fight for us. He will *frown* our *Enemies* into *Confusion*, and turn their

their Swords one against another; He will send an *Angel* to cut them all off in less Time than a *Night*: He will knock out their Brains with *Hail-stones*, and make the *Stars* in their Courses to fight against *France*; or he will find out some new, and hitherto *unexperimented Instances*, whereby he will make our *Enemies* the infamous *Monuments* of his *Vengeance*.

Let not any of us, who are sincere in the Protestant Religion, and heartily concerned for the deliverance of those who suffer for our Religion, be discouraged. Let none of us fear, or be dismayed, how potent, or how numerous soever our Enemies are; But let us be strong, and of good Courage, for the Lord our God is with us whithersoever we go.

*Fifthly*, I would desire you to reflect once more on the Text, and observe how much it doth concern every one of us in particular, to get our Minds well assured, that the future Glory will abundantly exceed all the Sufferings of this present time. The better we are assured our selves of this, the better use we shall make of this Text in all the parts of our Lives. Let us labour to have our Minds possessed with as accurate Notions of both these things as we can; let us often think of each, and frequently compare both together. Let us never rest satisfied till we have such a Perswasion and Sense of the future Glory as will make all things appear very little and inconsiderable, whenever they offer to stand in competition with it. Let us be earnest in our Prayers, that we may be indued with such a Faith as may overcome the World, and may be indeed to us the Substance of things hoped for, the Evidence of things not seen, Heb. 11. 1.

With what Life and Vigor shall we then perform all our Duties? With what Patience and Cheartulness shall we entertain and endure every afflicting Occurrence? With what Courage, Constancy and Triumph shall we go through, and accomplish our Christian Warfare? How freely shall we contribute what we have to those who suffer?

How



*An Exhortation to Charity.*

How willingly shall we sacrifice all for our Religion and the Publick-Weal? With what satisfaction may we look for the coming of Christ? And how confidently may we depend on our *appearing with him in Glory?*

When your Circumstances shall be most menacing according to the Judgment of this World, you may every one of you in particular say, as the Apostle did, *I am now ready to be offered, and the time of my departure is at hand. I have fought a good Fight, I have finished my Course, I have kept the Faith. Henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous Judge shall give me at the last day, and not to me only, but unto all them that love his appearing.* 2 Tim. 4. 6, 7, 8.

The God of all Grace, who hath called us unto his eternal Glory by Christ Jesus, after that we have suffered awhile, make you perfect, stablish, strengthen, *and* you. To him be Glory and Dominion for ever and ever. Amen. 1 Pet. 5. 10. 11.

FINIS.

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